

the enemy, and if he does not demolish the enemy, the enemy will demolish him. Though democratic on principle, he is, like Hotmail, not revolutionary. His book is an appeal to ancient right on grounds of reason and Scripture, and, like Hotman, he would reform the State by its constitutional institutions. He is not anti-monarchic and republican, for he is careful to distinguish between good and bad kings, and even hazards the assertion that a good king represents in some sort the Divine Majesty. Yet the work teems with revolutionary dogmas, and it might, in part at least, equally with the "Contrat Social," have served as the handbook of the revolutionists of 1789, for it is an exposure of what seems to its author a vast usurpation by convention and self-interest, and a call to return to the original contract. Only with Languet the contract is theocratic, with Rousseau the contract will be purely democratic.

Languet and Hotman are Protestant champions. Yet they, or rather their doctrines, played into the hands of the Catholic League. The Leaguists borrowed their doctrines, and gave them an application suitable to themselves. The political tenets of the League afford a strange demonstration how the same premises may be twisted to support diametrically opposite conclusions. According to Languet, the prince may be resisted because he resists Protestantism ; according to the League theorists, he may be resisted because he truckles to it. Languet posits the sovereignty of the people in order to condemn a persecuting Catholic king (Catholicism being idolatry). The Leaguists borrow from him the same doctrine, in order to condemn and depose a king who is supposed to be a traitor to Catholicism and a patron of heresy (Protestantism being damnable error). Languet exalts the power of the States-General as against an absolute king, in order to dethrone both king and pope; the Leaguists, in order to establish the papal supremacy. The one appeals from the king to the absolute lord of conscience (a noble appeal) in defence of the new creed ; the other makes the same appeal in defence of the right to coerce the adherents of that creed. Strange medley of contradictory applications of the same principles ; yet it does not occur to the zealots of either side whether it is not possible to tolerate each other in deference